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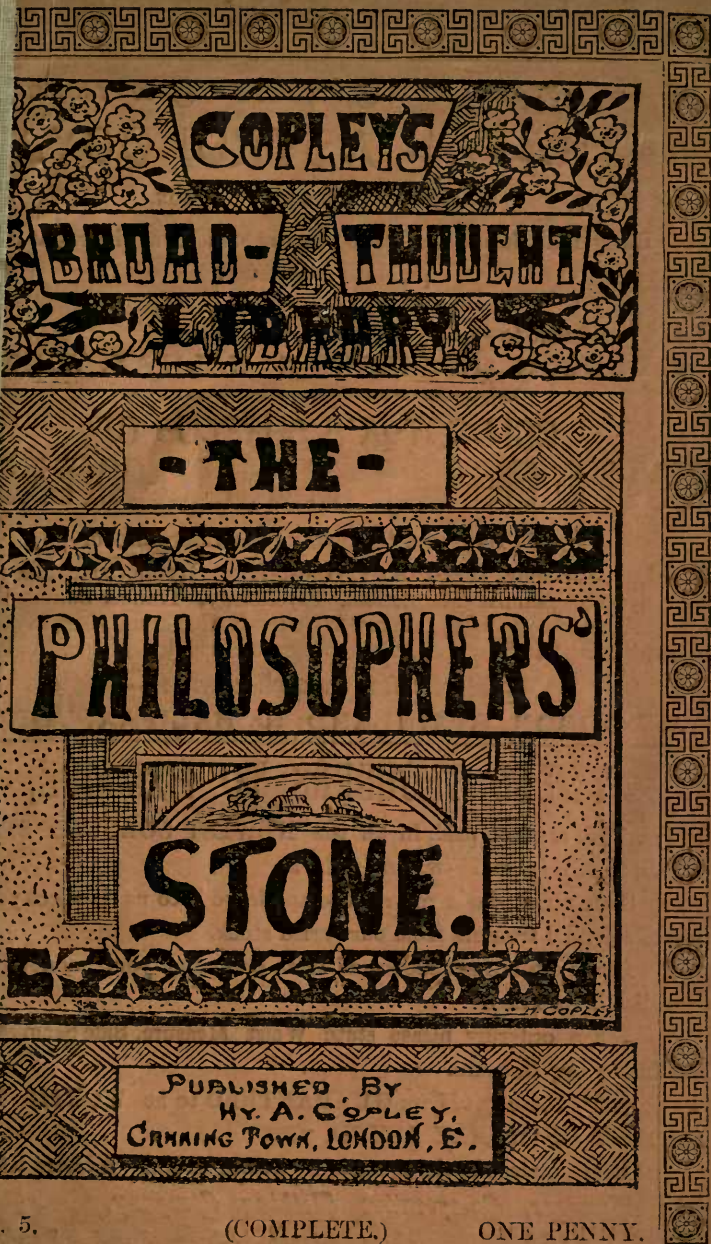
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THE PHILOSOPHERS' STONE.

PEOPLE who read the works of the ancient Alchemists and philosophers with unprejudiced minds, must see that their weak experiments were divinely inspired hence powerful, in order to give man a conscious knowledge of the potent properties latent in Nature, and the wonderful effects produced by amalgamation.

Out of the much ridiculed researches of alchemists has been formulated our present system of chemistry; yet no honour is given to those who spent life, health, money, and even reputation, in trying to unbury natural secrets.

Surface thinkers to this day regard the philosophers' stone, which was to turn base metals into gold, as the vain dreams of visionaries; *they* cannot see beyond the letter which words convey, hence the amount of useless contention and argument in the world over words only, by those who are unable to perceive that words are only vehicles to convey *ideas*, not the *idea itself*; moreover, these are the very people who are using the philosophers' stone—IDEA—and transmuting base metals into gold. In our present smelting foundries, brass, copper, zinc, aluminium, nickel and other alloys, where the amalgamation of a large portion of common metal with a small quantity of pure metal produces a substance equal in effect and use to the

latter, in the proportion of the former, the philosopher's idea, (contemptuously called a stone,) is daily and hourly turning **base** metals into gold.

Certainly the philosophers who received inspirationally how to construct a miniature smelting foundry, and who struggled with this and that probable and improbable article; with this condition and that condition, and who laboured night and day before they discovered the latent forces, which produced the alloys, did not benefit much financially by their discoveries, it took all the gold they could procure to carry on their experiments, and by the time success crowned their efforts, death claimed them.

The ancient alchemists lived and died poor, leaving no amount of gold behind them, and because of this, the work and researches of their lives are overlooked and even despised and sneered at by their descendants who are appropriating the results of their experiments and applying them on a large scale to transmute base metals into articles which sell *for* gold, and even as gold itself.

Strange! man is so short-sighted where his own interests or honour is in any way jeopardised by a wider and more unselfish vision. Will ridicule always be given to the world's benefactors and honour to the appropriators thereof?

THOS. S. WILMOT.





GENIUS: IS IT

Re-incarnation and Metempsychosis?

BY THOMAS STANLEY WILMOT.

Author of "How to Raise the Spirits of the Dead," &c., &c.



ASTROLOGY is purely a physical science illustrating on a *large* scale, the part far distant Physical Nature plays in the external formation of man—as associations and food do on a smaller and nearer scale:—

The body and mind reflect the Stellar influences, as the tides do the Moon's, and the Moon the Sun's: just as vegetation absorbs and matures by the carbonic acid man's lungs expel, and man thrives by the oxygen given off by vegetation: this mutual exchange is continually going on throughout the vegetable, insect, animal and stellar worlds, from the infinite to finite, and from the inanimate to the animate and vice versâ.

The approximate effects to the body of man from its external contact with surrounding Stellar matter at the nativity, and the time these effects will operate, to cause the chief events of life, can, by a close study of the science of Astrology, be calculated. But to try to look for the CAUSE of Genius (an Æsoteric force) in the *rules* of Astrology, is as vain as to search for the CAUSE of thought and activity in the cineritious matter of

the brain.

There is nothing in Astral lore which reveals the Æsoteric life of man to the view of his fellows. The trials, difficulties, oppositions, success and temptations are clearly seen; also the directions from which they arise, and the times they operate; but whether these trials have the effect of developing or extinguishing the Angel life within; whether the difficulties and oppositions sour or sweeten the natural disposition; whether the temptations are listened to, or the æsoteric call of conscious leads the individual on to victory, heedless of present pain, suspicion or oppression, Astrology in its impotence, is dumb. So for a knowledge of, and cause of genius, we must refer to a higher science than Astrology, sacred though it be.

The best, wisest and most profound thinkers, scientists, astrologers, ancient and modern philosophers have also been students of the SCIENCE OF SCIENCES—the SCIENCE of Religions—without which no science is complete, and every faith is as a tinkling cymbal.

This Science teaches that man has a spiritual as well as a physical parentage—that the spirit which animates a physical body varies according to the mental, moral, physical, spiritual, psychic and aspirational planes of thought which the earthly parents set up in their conditions, circumstances, health and a variety of more subtle states both of body and mind. The guardian angels who accompany a newly born spirit to earth have gained their experience of earth life as family ancestors, often generations remote, and this explains the many degrees of intelligence and capacity which we see around us—even in the young who have had no opportunities of acquiring it from an external source.

Men who live and die, ordinary physical mortals, can but inspire their descendants with an ordinary material and limited knowledge, while those of aspirational and enquiring tendencies,

sow seeds which mature and develop for the benefit of unborn generations, whom it is their work in the hereafter to tend and supply with intelligence. It is no uncommon thing to hear parents of inquisitive children say: "Where he gets his ideas from I can't imagine! Certainly not from me, nor his mother, for he asks questions on subjects we have never thought of, and he sees no one else,"—to the parents of such precocious children, this article may give some light.

Jesus said: "It is not ye that speak, but the spirit of your Father who speaketh in you."

St. Paul echoes the same law of dependence in the words: "For in Him we live and more and have our being." "Cast all your care upon Him for He careth for you."

To materialize this fact. Unenlightened man stands in the same relation to the hereafter as a person brought up in outlying rural districts, a stranger to manufacturing labour, does to organized industries; he can form no idea of the immense number of hands employed in making such trifles as pins; the many different hands each pin passes through before completion, the managers, foremen, clerks, cashiers, time-keepers, store-keepers, watchmen, porters, &c., who all find active employment in each firm: while the spiritually stagnant mind never thinks that these teeming masses receive their energies, activities, and thought from a higher order of organized beings, also under classified leaders, who have risen to the capacity of ministering spirits by a natural evolution of their intelligence, who, unseen by the material eye of man, are workers in the great manufactory we call Nature. Moreover, this "unseen cloud of witnesses" as St. Paul call them, are our ancestors, and those workers in the pin and other manufactories will have to take their places in the next order of their evolution, as spirit workers, to form and control inanimate and animate nature, taught and regulated by a series of higher intelligences, principalities, powers and

spiritual rulers, indeed become the mysterious intelligent "latent force" which the puzzled material Scientist can neither analyze nor explain the source of, while a higher and more Evolutionary class of etherialised man regulate the Elements and atmospheres, stars, planets, and suns.

Intelligence is the instrument God uses to accomplish the ends we call Nature, and man's experience the means of evolving intelligence for advanced activities. Man is man through several successive stages of stellar incarnation after the earthly one and retains his memory, nature and ambitions; the angels evolve as dual after several deaths, similar to the death of the body. The body we now occupy is an epitome of the earth, or a receptacle for the capabilities of all organised material life below us, with the power of reflection added, which tends to the formation of additional organs called spiritual and refining, the last growth of the brain and skull; some of which are so rudimentary as to have no scope for development in this body, but are transmitted to posterity physically by means of the law of generation, and fanned into activity by spiritual law psychically.

Some ministering spirits can easily impress their knowledge experiences and mistakes on those they have invisible charge of, others again appear to have little or no developed knowledge beyond sensuous enjoyments wherewith to inspire their posterity.

If men study to lie and deceive here, acting as though they consider the acme of happiness to lie in an uncontrolled abandonment to the pleasures of sense—as spirit parents (which all have to become)—they can but inspire the intelligence of their descendants with the same grovelling tendencies. Ignorance of these psychic laws tends to the perpetuation of evil.

The yearnings and aspirations of the God Principle focussed within under such pre-natal influences as the above are too

often entirely eclipsed—unless natal environments tend to counteract the pre-natal—until at maturity we find them intelligent animals. Sometimes on an advanced mental plane, but with no ray of psychic light to guide them in unfolding their latent spiritual powers.

In a man of this type the cultivation of Will-power degenerates into a selfish psychology for the sole purpose of taking at a disadvantage his fellow man, and by a plausible mental diplomacy to subject him in order to increase his own power. Self-control to this man is not self-sacrifice, but self-advancement, though he religiously teaches and enforces self-sacrifice in others.

The spirit which animates certain **REMARKABLE** individuals has been evolved from a *band* of advanced ministering angels; this band continues as ministering and guardian spirits to assist in the development of this newly organized intelligence of which the guardian angel always proves to have been an ancestor of one of the physical parents, and often has to wait centuries and centuries to convey his advanced knowledge through matter. The **HIGHEST** spiritual intelligences can only be incarnated at rare intervals, the parental and cosmical conditions which determine so exalted a spiritual influx, do not occur frequently at the right moment to both parents. In the rare intervals which do occur, great difficulties have to be overcome, by the inner light, to manifest itself through the opposing conditions surrounding the child's life. Often the education and mode of rearing, considered necessary by the earthly parents, are but crushing, mutilating, and sometimes stamping out the manifestations of genius from within. The physical body, which develops genius, is sensitive in the extreme, shrinking from the public gaze, writhing in torturous silent agony over injustices which his less sensitive brother would resent with interest. They are often unjustly accused of trifling

wrongs and faults, which their refined organizations abhor as crimes, and while positive torture holds them mute; this painful and bewildered silence is usually taken as an acknowledgement of guilt; by a series of these misunderstandings, the channels of sympathy between him, his family, and acquaintances are dried up, and an effectual barrier raised. Unless the child of genius can command isolation from his fellows, he rarely grows old, this painful tension between the æsoteric and exoteric life is far too great for long endurance in his physical frame. No one is capable of seeing the bright spark, and are therefore unconscious of its existence, and the child like Linnæus, the naturalist, is continually being unjustly blamed; the child, youth or man follows the dictates of the inner voice, to the neglect of his books, or the pursuit of wealth and position, and is constantly misunderstood and misrepresented.

We are told the parents of Linnæus intended him for a clergyman, that both studied horticulture, and, at the time of his birth, they had a wonderful collection of over four hundred exotic plants. A blossom would always soothe their little son when he cried. At four years of age he readily remembered many of their Swedish names. As he grew older they were concerned to find he neglected his books and studies for the fields and flowers, and *was often scolded for his industry* in collecting specimens and drying flowers. At twenty-one, in the University, he was considered a dunce, all his valuable knowledge of flowers was thought nothing of, until one of the professors took notice of him; this only procured for him enemies both envious and bitter. On one occasion, while revelling among his flowers, he had a spiritual vision. The flowers all became male and female, and sang a holy song inviting him to their wedding, at which they made him their king. In this vision, he got his first intimation, that like animals, plants are male and female, and with this light he set to work, proved the fact

by experiment, and built up the present system of sexual botany. He wrote hard on his especial subject and proved himself to be as bright a genius as modern time has produced.

Edison, another of our modern genii acknowledges the assistance given him by the Æsoteric development of his own light, under the guidance of his assisting spiritual forces, which to him have a visible and, audible presence.

President Lincoln too was in audible and visible communication *daily* with his spiritual councillors during his critical years, and it was by the audible direction of one of these angelic counsellors that the emancipation proclamation was issued.*

Socrates was conscious of his spiritual companion, to whom he was fain to listen in spite of his natural and worldly desires to the contrary.

Cases might be multiplied but space forbids.

Every person has a spiritual counterpart, but all have not the psychic organization which admits of their being accompanied to earth by an audible and visible guardian, who is visible and invisible at almost the same moment, audible to themselves and inaudible to everyone else, who takes the responsibility of directing their movements, guiding, sympathising and reproving—

“Soft rebukes in blessings ending,
Falling from those lips of air.”

Says Longfellow, who also had this Æsoteric enlightenment and guidance. Children of the genii are considered singular, wayward, unsociable, and sometimes demented, by their fellows because they prefer to follow this occult voice, to the conventionalities and ways of the world. As time ripens and experiences multiply, they learn to trust the Æsoteric sides of their lives and regard this spiritual guidance as Moses did his “Thus saith the Lord,” as their infallible guide; by this means they

*See “*Life of President Lincoln*,” by Mrs. Maynard.

are directed to accomplish some *one* useful work as a beacon to less enlightened mankind.

The brightest and most valuable genius is seldom discovered to be such until after death. Sometimes they are fully one hundred years ahead of their fellow men—to wit, Isaac Watts and Newton, during which time their light was feebly reflecting itself on newly born generations, and thus it always is. Unenlightened man cannot do justice to his more enlightened meek brethren, their very meekness makes them a target for those who wish to be thought leaders in learning and science, to shoot at.* To those who have advanced beyond the conservatism of creeds, the words "Spirit" "Life and Force" are synonymous, used to express God in focus by organization. Man is the highest development of organized life known to material science, but Spiritual science knows of higher developments. Man's intelligence evolves from the death of the body, to the birth of the soul; by similar gradual changes from the death of the soul, the spirit passes through several evolutions before it attains to the angel, then the arc-angel, cherubim seraphim and so-on ad infinitum. Man though dead still speaketh, and his chief work in the Hereafter lies with his fellow man; this explains how the sins of the fathers descend upon their children unto the third and fourth generation. The Jewish scriptures furnish many proofs of this.

As the progress of the tree of this year is so slight from the tree of last year, that we could, and possibly do, call it the same, so is the outward appearance of the soul, which evolves from the deceased body, the fac-simile of that material body which is laid in the grave, yet it is no more the same, than this year's leaves are the same as last year's leaves. From time to time

* For further illustrations see "*Seers of the Ages*," by Peebles containing extracts from the lives of ancient and modern characters possessed of genius and their esoteric or spiritual companions.

during the last twenty years this has been clearly demonstrated by Psychic Photography: deceased relatives have appeared on the plates in addition to the sitters, when no such likeness of them existed before. Professors Crookes F. R. S., Varley Wallace and other scientists experimented to prove the fallacy of this, and to their dismay photographed deceased recognisable friends.*

In his evolutionary progress from the gross and the more refined etherial organism of future conscious existences, man has work to do for the Almighty in controlling, arranging, organizing, and animating life on this and other planets. God works by means—and the chief of these means is Intelligence, which continues increasing, and acting for Him on higher and more responsible planes as he evolves the capabilities. The spark which shines so feebly through a gross physical body, would have shone with more intelligent light, had there been as much study and care given to the circumstances of the conception, of its material organism as to that of an intended race-horse, while sickness and disease, would be unknown, if mothers were protected from intercourse during pregnancy and lactation.

Man's intelligence and experiences through matter, are not lost: the use he makes of them here, will resolve his sphere of activity in his next body, which body is being built up day by day, out of thoughts, words and actions, ready for immediate use and occupation on the decease of the physical body. St. Paul alludes to this when he says, "I have a spiritual body and I have a natural body." Sometimes this spiritual or psychic body is called a soul, a ghost, a double, or an apparition.

* See "*Researches in Spiritualism*," by Prof. Crookes; also "*Photography*," July 18th., 1889; "*British Journal of Photography*," Sept. 7th., 14th., & 21st. 1888, and Jan. 4th. '89; "*Human Nature*," Sept., Oct., Nov., Dec., Jan., & Feb., 1873-4; "*Practical Photographer*," Dec., 1891, and "*British Journal Photographic Almanac*," 1892.

Ignorance of Spiritual Science and organic undevelopment can alone account for the unnatural terror which material man shews on recognising the spiritual body of some dear one, whose physical body he has buried long since. The grief of the spirit to find that those who should welcome with love, only shun him with fear can be more easily imagined than described, it also minimises and cripples the psychic assistance they have power to give their loved ones left behind.

To get an intelligent knowledge of Spiritual Science, years of daily study and preparation are needed, just as in other branches of science and education, knowledge and art.

All exoteric systems of religion teach that man is immortal, but this theological truth can only be PROVED by the psychic who becomes, in the hands of his spiritual progenitors, an Inspired Genius.

Mankind generally can learn the science of sound, but only few excel as musicians, while none but the man of genius can move the emotions of the masses by the eloquence of his soul vibrations, which reach out, throb and pulsate in unison with that of the highest angelic harmonies.

Ancient artists, versed in occult spiritual science, always depicted subjects possessing a high and wide frontal formation of brain, with a luminous halo round the head, in some large, radiating rays, in others small. Saints—we in these latter days are accustomed to call these portraits.

The wonderful improvements made in optical instruments have facilitated many advances in scientific knowledge; one bearing closely on this subject is the discovery of an atmosphere composed of rarefied ether, in close proximity to everything in nature, varying in extent, colour and quality; round some it is dull, round others it is fluorescent and phosphorescent. If *Æsculin* in solution be placed in a flask, and the rays of the sun or electric lamp be directed through a lense upon it, the

cone of light thrown by the lense into the interior of the fluid, will be seen to shine with a lovely sky-blue colour: the particles of the solution in the pathway of the beam become spontaneously luminous and emit a soft blue light in all directions. There is also a green spa found in Alston Moor which by transmitted light emits indigo blue. Quinine in solution gives a bright blue fluorescence. Positive science has recognised a vital aura surrounding inorganic life, and has, moreover, discovered that around very few of these inorganic objects is the aura fluorescent, while those which are luminous are possessed of qualities which individualize them from the neighbouring objects grown on the soil. It is this vital aura that surrounds mankind, its degree of illuminating, radiating and phosphorescent qualities which mark the spiritual individuality of man and thing, *is in fact its soul or medium of communication between the body and spirit.* A person with a large and clear soul is in closer touch with the Unseen, than a small or dark souled individual. Among the former class, only is marked genius to be found. Those who possess an extensive, clear, radiating and phosphorescent halo are able to photograph objects without sun, or any artificial light whatever, except this psychic light of the mind. Those, in whom this light is always burning, are natural psychic photographers, but not in this century will they be ranked by their fellows among the genii. *Now* they are despised of men, taught of angels, chosen with others to usher in the Sixth Dispensation, to introduce new methods of scientific research, wherein the Unseen Realm of Causation shall be included, so that old things may pass away and all things become new. *Then* the memory of 19th. Century photographers will be venerated. They will be spoken of as Martyrs who suffered to advance Scientific Religion, in a materialistic age.



A VISION OF TRUTH.

It seemed as though I had given to me
 A new and wonderful power to see
 Things just as they were, not as they seemed to be.
 It was not the face, but the soul that I saw;
 Not the clothes, but the thoughts they covered; [gold.
 And, oh! what a sight to behold, no discount whatever to
 First, I saw a fair maid, the world called her fair, [hair,
 There were diamonds and jewels gleaming bright in her
 A smile of coquetterie, and a manner of ease,
 Yet I, who saw deeper, felt not so well pleased,
 For this was all surface, the spirit within [with sin.
 Shrank and shrivelled, from that which was tarnished
 Another passed by me with proud, haughty mien,
 A man of the world 'twas easily seen,
 Grace of manner, self-centred, head proudly erect,
 With much admiration as to the effect;
 But knowing how falsely appearances seem,
 I stepped up behind, threw over the screen,—
 Oh! merciful goodness, this *structure* a man?
 There was nothing real, all pretence and all sham.
 Then a sadness crept o'er me, I shuddered to feel
 There was so much pretended, so little was real;
 And I waited once more my gift-power to use,
 For now I felt serious and not so amused,
 And I longed for a sight of the noble and good,
 So watchful once more I patiently stood.
 At last there came slowly toward me a man,
 But I thought what queer and strange being is this,
 He's not in the fashion, 'twas so my mind ran,
 He looks like a crank, and I just guess he is;—
 Then all of a sudden a voice seemed to say,
 Just draw back the curtain and let in the day.
 With caution, and gently I ventured to look,
 What treasures lay hid in this queerly bound book;
 I turned back the cover, and started surprised,
 For all was so radiant it dazzled my eyes.
 Methought, as I gazed on this vision so bright,
 Here dwells a pure spirit, of truth and of light.

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